A FORTIFIED TOWER-HOUSE IN WĀDĪ JIRDĀN (WĀḤIDĪ SULTANATE) — I

By Brian Doe and R. B. Serjeant

(PLATES I–VIII)

In September 1964 we were able, after considerable difficulty, to reach the village al-Jinainah (al-Junainah) of Wādī Jirdān (which we had already visited earlier in the year along the spectacular new road from Wādī 'Amaqīn). In the afternoon of that day and early next morning before leaving to return to 'Ataq we made a brief survey of the tower known as al-Muqaiyad—the subject of this article. The visit being so hurried and part of the work being carried out after dark, we were not able to record everything in quite the detail we should have wished. We are much indebted to Lt.-Col. Adrian Donaldson, D.S.O., M.B.E., the C.O., and Major S. F. B. Francis, T.D., then of the 5th Battalion, Federal Regular Army, the latter escorting us to the mouth of Wādī Jirdān at 'Ayādh, and for the generous hospitality they gave us at 'Ataq. We acknowledge with pleasure the courtesy of Shaikh Ruwais b. Miḥsin b. Ḥasan Namārī Hilālī, Federal Councillor, who permitted us to survey the *ḥuṣn* and supplied us with much information on it, as also to his brother Ḥasan b. Miḥsin.

Wādī Jirdān, famed for its honey,[1] is one of the most beautiful valleys in South Arabia, rich in *mushṯ* (*Polypodium crenatum*)[2] and *'ilb* trees as well as other vegetation, with 12,000 *ḍamds* of arable land, and full of pre-Islamic ruins and inscriptions. It has already been described, on the basis of data supplied by informants, by Landberg,[3] on the whole very accurately. Near its mouth lies 'Ayādh/'Ayād village and fort, visited by Philby [4] who reports that it is not a very old village, but in this he is mistaken. Certainly it is not mentioned in Hamdānī's *Ṣifat Jazīrat al-'Arab* under this name, but a MS in possession of the late Qāḍī of Ḥuraiḍah, Saiyid 'Alī b Sālim al-'Aṭṭās, entitled *Manāqib al-Shaikh 'Abdullāh Bā 'Abbād*, states that this saint (born 616/1219–20) of the celebrated 'Abbād family, had followers in Jirdān, 'Ayādh, which is described as *qaryah bi-Jirdān*, Shabwah, Rakhyah, and Wādī Ḥaḍramawt. Again, Bal-Faqīh al-Shiḥrī [5] under the annals for the year 956/1549–50, speaks of the flight of Āl 'Āmir to 'Ayādh when threatened by the advance of the Kathīrī Sulṭān on Shabwah. West of it stands the Salt Mountain, the revenues from which are a perpetual cause of dispute in the district; on our return we visited it also. On

[1] cf. R. B. Serjeant, *Prose and poetry from Ḥaḍramawt*, London, 1951, Engl. pref., 11, Ar. text, 80. The Manṣab of al-Bāridah offered us it like a sort of treacle which we ate by dipping the forefinger in it. The *Tāj al-'arūs*, II, 319, quoting the *Takmilah*, places it between wādīs 'Amaqīn and Ḥabbān, spelling it Jurdān, and adding that it has some castles (*quṣūr*).

[2] C. de Landberg, *Études sur les dialectes de l'Arabie méridionale*, I, *Ḥaḍramoût*, Leiden, 1901, 349, from Forskål.

[3] *Arabica*, V, Leiden, 1898, 235 f.

[4] H. St. J. B. Philby, *Sheba's daughters*, London, 1939, 326.

[5] For these two authors cf. *BSOAS*, XIII, 3, 1950, 589, XXV, 2, 1960, 244, XIII, 2, 1950, 292 f.

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both occasions we visited the Manṣab of the Āl 'Abd al-Ḥaqq, al-Shaikh 'Abd al-Malik b. 'Abd al-Malik, in his village at al-Bāridah, who seems to be the *manqad* or appeal-judge meant by Hamilton [6] though his legal functions now appear to be much in abeyance. Al-Bāridah is the *ḥawṭat qabr 'Abd al-Ḥaqq*, the sacred enclave of 'Abd al-Ḥaqq's tomb, he being the ancestor of the family which possesses a *musawwadah* copy of his biography.

Al-Jinainah village is situated on the edge of a hill, Ḥaid al-Jibail, which lies just above the point where the Wādī al-'Alhānah [7] from the south joins the Wādī Jirdān running in a westerly and slightly northern direction to 'Ayādh. Just below the village is the cultivated land (*ṭīn*), and on the hill-slope beyond it are *zarībahs* for animals with doors of the *shijib* type [8] set in a wooden frame; there are also *zarībahs* for millet-cane called *mashwā ḥaqq al-qaṣab* (plates I and III). Clay bats used as brick are made on the hill-slope above the village, and outside it is carried on the carpentry for the beams. *'Ilb*-wood is used mostly, but another tree was also mentioned called *wadf* which is *imḍāḍ*, presumably the *muḍāḍ* of Landberg,[9] the *Grewia popolifolia* or *shawḥaṭ*. *'Ilb*-wood should be cut in the *shitā'* season after *kharīf*.[10]

According to Landberg [11] al-Jinainah, which belongs to the Hal Ḥasan of Namārah, contained in his day, i.e. some 75 years ago, 10 *ḥuṣns* and some houses, but although there are *ḥuṣns* belonging to the Hal Ḥasan in the near vicinity at what would seem to be strategic points, there are only three in the actual village complex, Ḥuṣn Āl Jid'ān on the northern Wādī Jirdān side, al-Muqaiyad, nearest to the Wādī al-'Alhānah, and Ḥuṣn Bil-Qār. We noticed two large cisterns (*jābiyah*) in or close by the village excavated out of the ground, the older one (plate IV(*b*)) in the village, lined with local lime, and the very recent one with imported cement. These *ḥuṣns* would, it is to be supposed, be described as *zabīn*, i.e. *manī'*, strong, defensible. A *zaban* is defined as a *makān ghair murtafi' illā annah qawī*, a place not high, but strong, or a *makān murtafi' yatazabbanūn fīhi 'l-nās*, a high place in which people fortify/defend themselves. From the number of storage rooms (*sufūl*) in al-Muqaiyad tower, it is to be deduced that during a siege the defenders would not lack for food, and water would be available from the cistern near-by.

[6] (R.) A. (B.) Hamilton, *The kingdom of Melchior*, London, 1949, 154. His suggestion that this is part of the ancient legal system of Ma'īn is fanciful. Families in which the office of appeal-judge is hereditary exist in other places besides al-Bāridah.

[7] See H. v. Wissmann's map, *Aden Protectorate*, Sheet 1, 1 : 500,000, published by the Royal Geographical Society, London, 1957, co-ordinates 47°1′ × 14°14′. It was only possible partially to check the Arabic of the names of this map and this name supplied by Shaikh Ruwais should be substituted for al-'Alh of the map. Additional names of hill features supplied by him are حيد القيمه to the north, جبل با زرارَه (for the map's J. Bazarah) to the south, and three names, حيد الحمرورَه، حيد الطويل، حيد جنذب to the west.

[8] cf. E. Rossi, 'Terminologia delle costruzioni nel Yemen', *A Francesco Gabrieli*, Roma, 1964, 351–7, citing *shujbah*, a little window, and *shij'*, a door.

[9] *Glossaire datînois*, Leiden, 1920–42, 2699.

[10] cf. R. B. Serjeant, 'Star-calendars and an almanac from south-west Arabia', *Anthropos*, XLIX, 3–4, 1954, 456.

[11] *Arabica*, V, 243.

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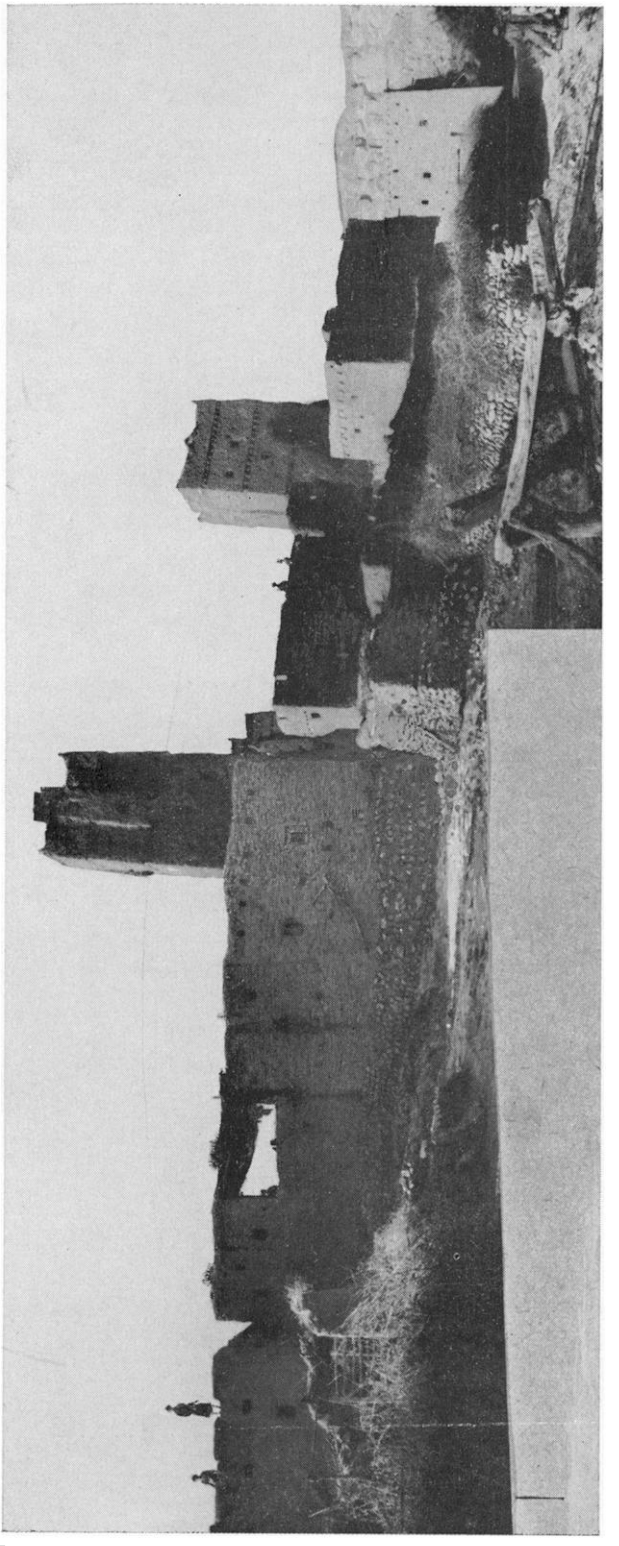

FOR DESCRIPTION, SEE P. 23

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The Namārah tribe of the ancient Banī Hilāl, so famous for its epic of migration to North Africa, inhabits Wādī Jirdān,[12] and is divided into four houses (*diyār*), Āl Ḥasan, al-'Āṭif, al-Sirai', and al-Ḍubāb. Other Hilālī tribes in near-by territories are the Khalīfah of al-Ḥāḍinah/Ḥāẓinah, the well-known Nisīyīn of Markhah, traditionally reputed to have acquired this name because they were forgotten or left behind in the great Hilālī migration, and the Āl Māḍī of Wādī 'Amd in western Ḥaḍramawt.[13] The ancestor of all these Hilālī tribes is Numaiy, one of whose sons, Ṣāliḥ b. Numaiy is described as Ṣāḥib Markhah, the forbear of the Nisīyīn, and Numair b. Numaiy is the ancestor of the Jirdān Namārah. Bil-Qār is the ancestor of the Lamāḍī (Āl Māḍī), some of whom dwell in Jirdān, and Khalīfah b. 'Ilbah, whom they called after his mother (*sammaw-h bi-umm-ah*), is the ancestor of the Khalīfah. The Ilahīn [14] presumably the 'Ilih south of Jibāl al-Nisīyīn, are, they say, a section (*faṣīlah*) of the Banī Hilāl—*Iḥnā ikhwah* 'We are brothers'. Numair b. Numaiy was said to be amīr of all the Hilālīs, and today the *'āqil* of all the Banī Hilāl and shaikh of the Āl Ḥasan of the Namārah, Ṣāliḥ b. Sa'īd b. Muḥ b. 'Alī b. Ḥasan, Qā'im al-Qadīmah, lives a little further down the wādī from al-Jinainah at al-Nuqaiyib.

There is much more to be said of the history of the Banī Hilāl in these parts where it remains a living memory, and where poems of the celebrated Hilālī cycle are still known, although no doubt the radio is fast killing the memory of them. As Jirdān lies in a region of ancient Arabian culture the Hilālī tradition is of very considerable interest. Qarn Barīrah,[15] a little eminence at the foot of the cultivation there, is said to be the ruins of a Hilālī village—there are three relatively recent buildings on it.

Nowadays at least, it seems that only in time of war does the family come into al-Muqaiyad tower, described as a *ḥuṣn ḥaqq Āl 'Alī b. Ṭālib Āl Ḥasan al-Hilālīyīn*, and all live in the same room. *Waqt al-ḥuraibah*, the time of war, is contrasted with *waqt al-'āfiyah*, the time of peace (*ṣulḥ*) or security (*amān*). *'Āfiyah* seems to have been used in this sense in early Islam,[16] and also by the Ḥaḍramī historian Shanbal [17] in his annals for the year 913/1507–8 in the phrase, *'ala 'l-ṭīb wa-'l-'āfiyah*.

Description of Ḥuṣn al-Muqaiyad (fig. 1)

We approached al-Muqaiyad and its enceinte by way of the perimeter track along the west side of the village, turning up the short lane on the right (plate II), paved with flat stones or rock called *ṣirf/ṣarf*, to the main gate (plate V(*a*)). On the wooden threshold (*mirdam*) of the gateway there was blood—an animal

[12] cf. F. A. Mukhlis, *Studies and comparison of the cycles of the Banū Hilāl romance*, Ph.D. thesis, University of London, 1964.

[13] *Prose and poetry*, 12.

[14] C. de Landberg, *Arabica*, IV, Leiden, 1897, 14 f.

[15] This place, which has been seen in a MS vocalized as Burairah, is discussed by H. von Wissmann, 'Al-Barīra in Ǧirdān', *Le Muséon*, LXXV, 1–2, 1962, 177–209.

[16] cf. Naṣr b. Muzāḥim al-Minqarī, *Waq'at Ṣiffīn*, second ed., Cairo, 1382/1962–3, 16, 99, *passim*.

[17] cf. *BSOAS*, XIII, 2, 1950, 291.

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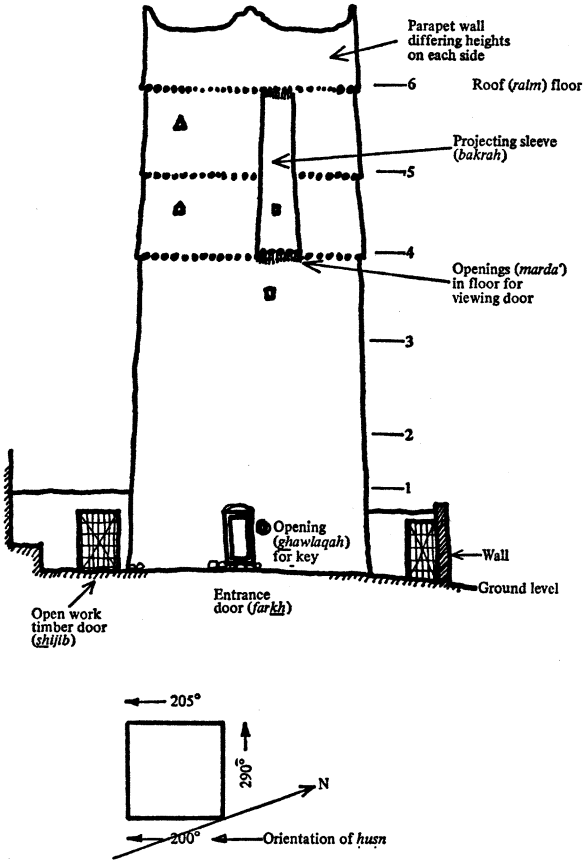

FIG. 1

had been sacrificed for *barakah*, which, for brevity's sake, may be rendered so as to obtain benign influence,[18] because of the *sikin*, household ghosts or *jinn*. A fettered woman, al-Muqaiyadah, they told us, goes up and down the stairs inside the *ḥuṣn*—hence its name—but no tale of why she should be haunting it was forthcoming. This may be one reason why people no longer actually live in it. In deference to this belief we abandoned the idea of spending the night there and bivouacked by the *wādī*-bed.

On the right-hand side of the entrance gate was a little cupboard-like door (*'alaqah*) [19] with some carving on it, set in the mud outer wall. This is opened so that the wooden key (*qilīd*) can be inserted in the wooden lock (*qaishamah*) [20] of a type common in Arabia, and, at one time, in other Arab countries such as

[18] For *barakah* in general cf. E. Westermarck, *Pagan survivals in Mohammedan civilisation*, London, 1933, ch. iv and v.

[19] The Faḍlīs also speak of *'alaqat siddah*, i.e. a wooden door-lock.

[20] cf. Landberg, *Ḥaḍramoût*, 690, *qāshimah*, boîte de la serrure en bois. It was described as, مزلاج صغير طولها تقريبًا شبر ونصف، والعرض أربع بنانين.

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Egypt [21] also, up to fairly modern times. The lock which is sketched as it appears from the *inner* side of the entrance gate (fig. 2) consists of a sliding bolt (*milsin*),[22] shown here in the open position ; when it is pushed home to the right, wooden teeth fall into holes on its upper surface and hold it in position. The bolt can be released and drawn to the left, when a jaw-bone shaped key is inserted, via the opening at the end-block of the *milsin*, under the holes, the pegs on the upper surface of the key then pushing up the teeth which have engaged in the

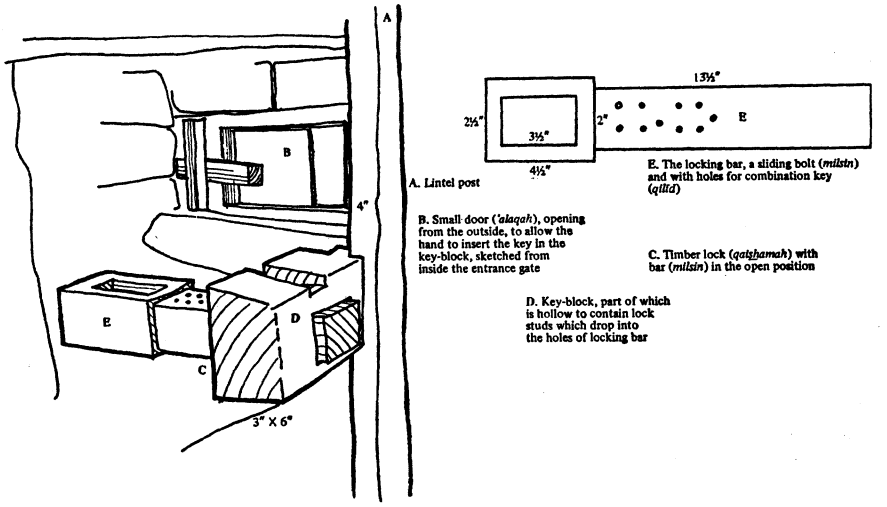

FIG. 2. Drawing of lock at gate of al-Muqaiyad enceinte

holes, thus allowing the *milsin*-bolt to run freely back. Arabs may often be seen with the wooden key stuck in the belt, behind the dagger perhaps, if they are armed.

Almost everywhere in south-west Arabia one finds the metal padlock made in the Yemen, the Ghuthaimī lock.[23] In the northern Yemen one sees actual locks of local manufacture with a very long key, and people still seem indeed to make these nowadays.

To revert now to the entrance gate to al-Muqaiyad enceinte, it may be perceived that into the clay of the wall over the gate, as also over other gates external or internal, thorns have been set—this is called *taḥbīr*. One assumes

[21] E. W. Lane, *Manners and customs of the modern Egyptians*, London, 1895, 38.

[22] Perhaps equivalent to *malsan* of *Gloss. dat.*, 2629, ' boucle '.

[23] cf. *Arabica*, v, 89. Writing over 75 years ago, Landberg says the Ghuthaim make these locks in Ṣan'ā' ; this is not so now, nor are they made at Ṣa'dah. He says they used to be made in Wādī 'Ain in Baiḥān al-Asfal, and that traditionally there was an iron industry in Baiḥān and Ḥarib, and suggests this is an ancient pre-Islamic industry. Cf. also R. B. Serjeant, ' A metal padlock and keys from South Arabia ', *Man*, LIX, 1959, no. 65, p. 49. Regulations for the manufacture of wooden locks may be found in R. Levy (ed.), *The Ma'ālim al-qurba . . . of . . . Ibn al-Ukhuwwa* (' Gibb Memorial ' Series, NS, XII), London, 1938, Ar. text, 237 (288), Engl. abstract, 95.

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these thorns are intended as protection against wild animals. The wooden gate (*siddah*) consists of perpendicular planks bound by horizontal cross-pieces known as *al-zawāfir ḥaqq al-siddah*, and by decorated iron flanges. The knocker (*ḥilqah*) has a clapper (*mismār al-ḥilqah*). A *suqqāṭah* is a bolt on the top of the gate.

The precincts of the *ḥuṣn* are a complex of yards, stables, and other domestic buildings, but, while the photographic mosaics give a general impression of the layout, we had too short a time to ascertain precisely how much of this constitutes the appurtenances of al-Muqaiyad, and to what extent and why there is intercommunication with other properties.

Passing through the entrance gate to enter the yard, one is confronted by a heap of night-soil from the lavatory, showing as a projection in the wall of the *ḥuṣn* in the front of plate II, along with the gutter which carried off liquid separately to spill on to the open yard. The stones lying about this part of the yard may possibly have been employed for cleansing, though, in Ḥaḍramawt, clods of hard earth (*fuqsh*) from the field usually serve for this purpose.

To the right of the entrance gate is a court (*ḥawsh*, pl. *ḥawaish*) for sheep and goats (*ghanam*), with a stair leading to a roofed stable (*sirih*) also for *ghanam*. Inside the stable is a *mīfā* oven (plate V(*b*)) for making *khubz*, Arab bread, and a fire-place (*mawqid*); there are recesses (*ṭāqah*) in the walls for shelves, wooden pegs (*watad*) set in the walls for hanging things, and, in both the *ḥuṣn* and outbuildings, poles (*miṭwāḥ*) [24] running from wall to wall, upon which they hung carpet-bedding (*firāsh*), etc. The pillars of wood in these buildings to hold up cross-beams are called *rakīzah* (pl. *rakāyiz*) and the capital (*kabsh*) [25] is called here *rās al-rakīzah*.[26] Rue (*ḥarmal*) [27] and *qaraḍ* (*Euphorbia garad.*) are pounded in here on a stone, the latter, or perhaps both, used in tanning (*lidmān*).[28] Upon the smooth clay walls were smears of *qaraḍ* where the tanners had wiped their hands to clean up after the process of tanning. Either in this stable or one of the other large rooms next to it were some very large jars for storage purposes, and a large cauldron (*burmah*) of an unusual squarish shape. Bundles of millet-cane (*qaṣab*), mainly used for animal fodder, lie pitched down in the court. In this district camels were formerly used for transport, as is still the case to a more limited extent, but they had no horses. Horses are in any case rare in south-west Arabia, and were only used for riding.

[24] Abū Bakr b. Aḥmad b. 'Abdullāh al-Khaṭīb al-Anṣārī al-Tarīmī (ob. 1352/1933–4), *al-Fatāwā al-nāfi'ah fī masā'il al-aḥwāl al-wāqi'ah*, Cairo, 1960, 104, writes, متاوح, if this be the same word?

[25] For *kabsh* in this sense, cf. Ibn Ṭūlūn, *Mufākahat al-khillān fī ḥawādith al-zamān*, Cairo, 1962–4, II, 117.

[26] cf. R. B. Serjeant, 'Building and builders in Ḥaḍramawt', *Le Muséon*, LXII, 3–4, 1949, 281, 283, where the *rakīzah* has the shape of a formalized palm-tree.

[27] The medical uses of *ḥarmal* are described by Yūsuf b. 'Umar . . . b. Rasūl al-Ghassānī, *al-Mu'tamad fī 'l-adwiyat al-mufradah*, second ed., Cairo, 1951, 92. The author, writing towards the close of the seventh/thirteenth century, does not, however, mention that it is used in tanning.

[28] *Damān* in this sense does not appear to be reported elsewhere and its ordinary sense is 'dung', which is used in tanning in, at least, parts of South Arabia.

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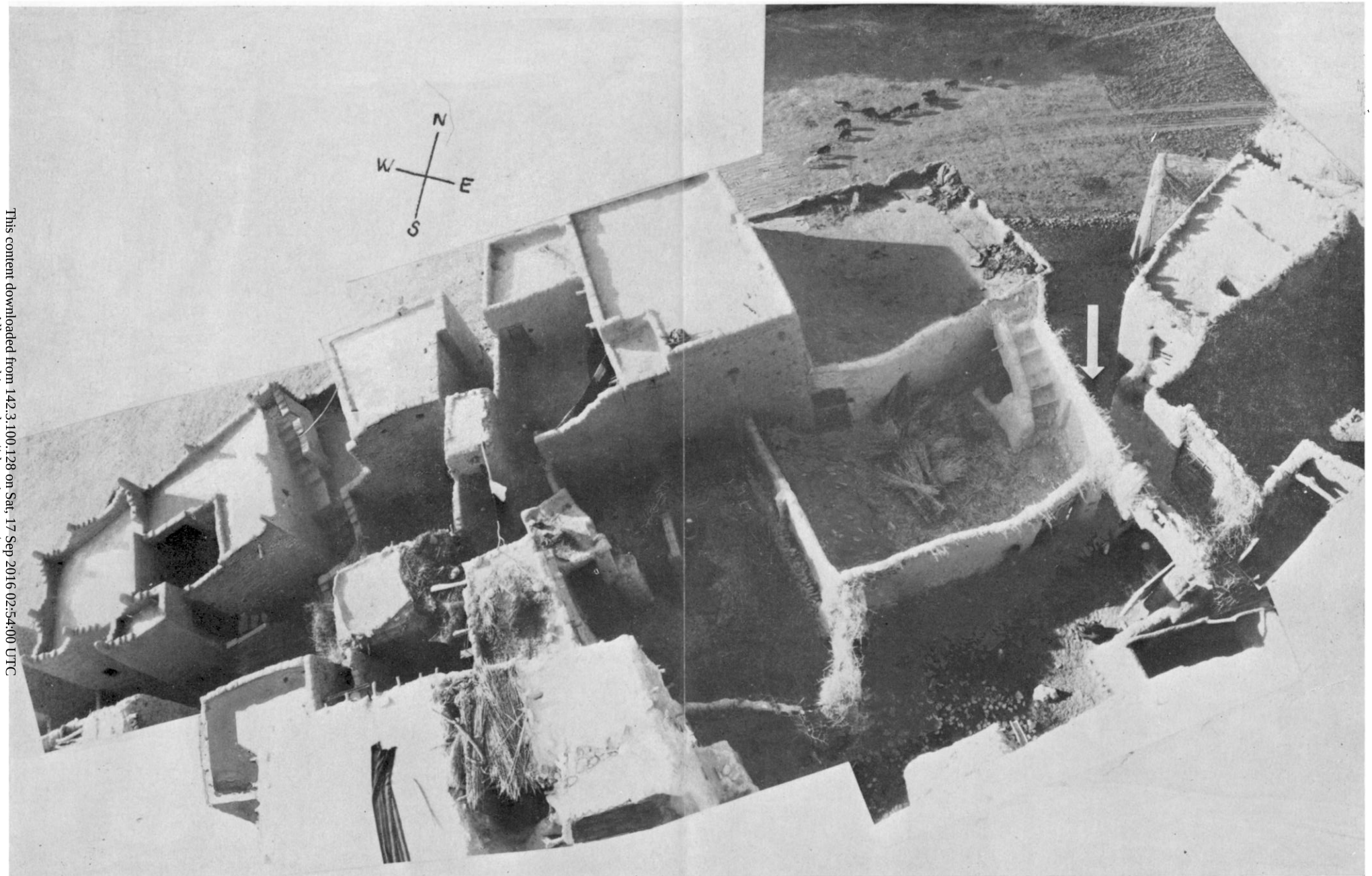

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Agricultural instruments we saw in various places in the outbuildings included a sort of mallet (*mifjāḥ*) to break up clods of earth (*jaḥal*) in the fields, a wooden pitch-fork (*mish̲'abah*) fig. 3, made of *'ilb* to carry fodder, an axe-head (*fās*) fig. 4, a small well-pulley wheel (*dirjah*).

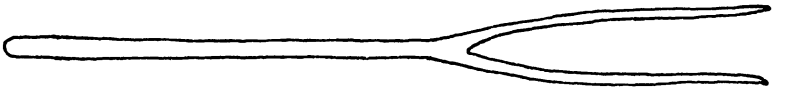

FIG. 3. Pitch-fork (*mish̲'abah*) of *'ilb*-wood

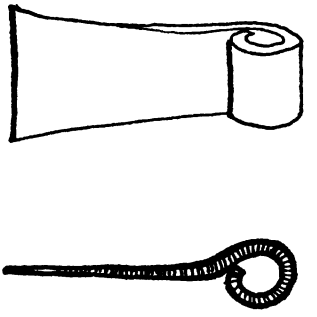

FIG. 4. Axe-head (*fās*)

On the roof of an adjacent building (plate II) is lying a heavy rug (*farīqah*); these are mostly of black goat-wool, but other natural colours are used here also. Woollen balls are lying about, obviously for weaving carpets of this type which, with local variations, are to be seen all up the eastern side of the Yemen, in Khawlān, 'Ayāl Siraiḥ, etc. In Baiḥān these are called *farīq*, but, in some other parts of the country, *ḥanābil*. In Baiḥān, according to a fairly recent press notice, black goat-hair is dearer than sheep's wool, and it takes a whole day to make one *ḥanbal*, working from dawn to dusk. Baiḥān is also famous for making *ḥabawāt* (sing. *ḥabwah*), the bands of cloth the tribesmen loop round the knees and small of the back when sitting on their haunches, but coloured bands are now imported, probably from Japan, as well.

In the second court on the right, a covered doorway leads off to a dwelling-house which has, on the left of the entrance to its yard, a privy, the spoil of which would be removed by way of the short re-entrant from the perimeter track. Just before the covered door-way there is a small covered stable with a wooden *kalb* (fig. 5) set in the wall to which a donkey can be tethered; this has a

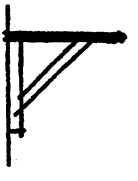

FIG. 5. Wooden *kalb* for tethering donkey

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barred or slatted door of the type known as *shijib*, the side-posts being called *bakarah*. A *shijib* can be seen in plate I, the slats mostly made of palm-*jarīds*.

The stone foundation plinths of the *ḥuṣn* and its outbuildings are known as *sās* and the clay wall above is called *jadar*. These walls are constructed of sun-dried clay bats (*libnah*) measuring approximately 19 in. × 12 in. × 3 in. thick, the corresponding size in 'Ayādh being 17–18 in. × 12 in. × 2½ in. The bats are made of mud (*khulb*) [29] mixed with straw of the millet known as *ṭahaf/ṭuhuf* (*Eragrostis abyssinica*) [30] to form a mixture known as *ḍiyād*. The spaces in the rough clay bat wall of dry *libn* bricks are filled in with soft *khulb* puddled for this purpose into a paste, and smoothed over. The interior wall surfaces after being plastered with mud are often, in the case of living and reception rooms, whitewashed with *nūrah*, though not in this *ḥuṣn*. The action of applying the smooth surface to the wall is called *maḥaḍ*, the wall then being described as constructed of *libn mamḥūḍah*; this finish is carried about half-way up the *ḥuṣn*. Signs of weathering seem to show on the walls of the upper storeys of the *ḥuṣn* which is, after all, to judge by the dated lintel, over two and a quarter centuries old, but in Saiwūn of Ḥaḍramawt, one or two mud houses are reckoned to have stood for no less than five centuries.

In all three towers the ends of the beams supporting the floors of the three top storeys project a few inches outside the walls. A narrow wooden shelf has been run along the top of each row of beam-ends in order to throw the rain off the walls beneath; we registered no name for these shelves. Flat stones (*ṣalīl*) defined as *lā ḥajar wa-lā ṭīn*, neither stone nor clay, Landberg's [31] ' dalles plates ', are used to proof the parapets against rain with which, then it seems, Jirdān must be well favoured. We cannot ever recollect seeing in this district the elaborate thick polished plaster-work of the larger towns in Wādī Ḥaḍramawt, and even the roof of the *ḥuṣn* was of mud over the retaining flat *ṣalīl* stone. Nor in al-Jinainah do we remember seeing windows and other apertures picked out in whitewash as is so common in other districts of the Federation and the Yemen. Where the neighbouring Upper 'Awlaqī territory is concerned, Mubārak 'Abdullāh al-Ṭawṣalī stated that it was only on such festive occasions as a marriage that this whitewash was applied. The windows are small and set low down, quite near the floor—upon which people sit on rugs or palm-leaf mats, reclining on cushions. Windows consist of a simple frame with a central mullion, and are fitted, on the outside, with small wooden shutters.

[29] Defined by *Gloss. daṭ.*, 628, as ' terre mélée d'eau, boue compacte et visqueuse produite par la pluie ou le sel '. A Yemeni informant described *khulab* [*sic*] as *al-turāb al-ma'jūn bi 'l-mā'*, in words similar to *al-Jawhar al-shaffāf* of 'Abd al-Raḥmān al-Khaṭīb. SOAS photocopy, tale, 432. *Bughl* is a Mukallā word for a mixture of clay and dung.

[30] cf. G.B. Naval Intelligence Division, *Western Arabia and the Red Sea*, London, 1946, 482, 595.

[31] *Arabica*, v, 239. This appears to be an ancient word if the suggestion of Professor A. F. L. Beeston, ' The ritual hunt ', *Le Muséon*, LXI, 3–4, 1948, 190, regarding inscription Philby 84, be accepted. It is Yemeni colloquial Arabic. Cf. al-Ānisī, *Tarjī' al-aṭyār*, ed. 'Abd al-Raḥmān al-Iryānī and 'Abdullāh . . . al-Aghbarī al-Fā'ishī, Cairo, 1369/1949–50, 312: — الصلال جمع صللة حجرة التى يصل بها القبر — اى يبلط.

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In an earlier article (see p. 6, n. 26) attention has already been drawn to the wooden columns carved to represent a formalized palm-tree, degenerating in Ḥaḍramawt often into so abstract a form as not to be recognizable as such. On the external mud and plaster decoration of some of the older houses, that of the late Saiyid Ṣāliḥ b. 'Alī al-Ḥāmidī for example, palm motives in shallow relief were used. The window of traditional type, however, is yet more obviously a representation of the two plants most essential to the Ḥaḍramī, the palm and *dhurah* millet. In the typical windows (plate VI) photographed in 1964 in Saiyid 'Alī b. 'Aqīl's house in Saiwūn, the mullion unquestionably represents a palm trunk, the rough patterned surface being rendered into a neat fretted design, while the fretting of the lower half of the window is a stylized representation of a millet field, the larger lozenges being the heads of millet. The cross-bar is less easily explainable, unless it be the top of a more distant field of millet indicated in a sort of primitive perspective! In northern Yemen a constantly recurring motive, especially in external plaster-work, and notably on mosques and their domes, seems to be the young *dhurah* plant. Perhaps these motives had some religious significance in pre-Islamic Arabia if one may assume they were used on ancient buildings. In al-Muqaiyad, however, the windows are of simple rectangular shape and uncarved.

A projecting sleeve (*bakrah*) shows on the east flank of the *ḥuṣn* over its only door, at the lower end of which is a machicolation for defence so that the doorway can be commanded by firearms, while a second *bakrah* on the west flank forms part of the garde-robe. The main construction of the *ḥuṣn* is entirely of mud with, of course, wooden rafters and frames for doors and windows.

The *ḥuṣn* has a single door centred in the east side (plate VII and fig. 6) with a few steps leading up to it. The clay sill underneath the door-frame is called *maqwā* [32] and the wooden base of the frame *musā'id al-lānah*, the jambs or side-posts *lānah*, and the top *mirdam*. The door, known as *farkh*,[33] four feet high, is constructed of thick *'ilb*-wood like the entrance gate, i.e. with vertical planks held together by carved cross-bars and strengthened with decorated iron flanges or mountings. The cross-bars are fastened to the door with the large round-headed nails [34] (often coated with shiny tin) commonly used in Ḥaḍramawt. The door and the planks above it are carved, the latter with an inscription in the archaic native script of the country which one sees along with other pre-Islamic, graffiti in numerous places on rocks or masonry, as well as in the handwriting of older men today, though it is unfortunately disappearing owing to the teaching of *ruq'ah* in the new schools, with, perhaps, the erroneous notion that it is somehow superior. The Arabic, which was deciphered with the aid of Ruwais b. Miḥsin al-Raiyis—as far as was possible, runs as follows.

[32] From our notes it is regrettably not quite certain that the *maqwā* is the clay under the wooden sill, and the vocalization of *musā'id* is also dubious.

[33] *Farkh* commonly means a bastard, as well as a chicken.

[34] The Museum of Ethnology, Cambridge, has an example of this kind of nail.

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سنة خمس واربعين بعد مايه والف
ومن كان مع الله كان الله معه وغفر له

الحمد لله وحده بسلـــخ محمد الفقير الى الله صالح
شهر رجب تاريـــخ . . . بن طاهر . . . غفر الله له

'Year 1145 A.H. [1732 A.D.]. Whosoever is with God, God is with him and pardons him. Praise to God alone. The end of the month of Rajab, date . . . [part broken off]. Muḥammad the faqīr ilā Allāh, Ṣāliḥ b. Ṭāhir . . . [illegible to us]—God pardon him'.

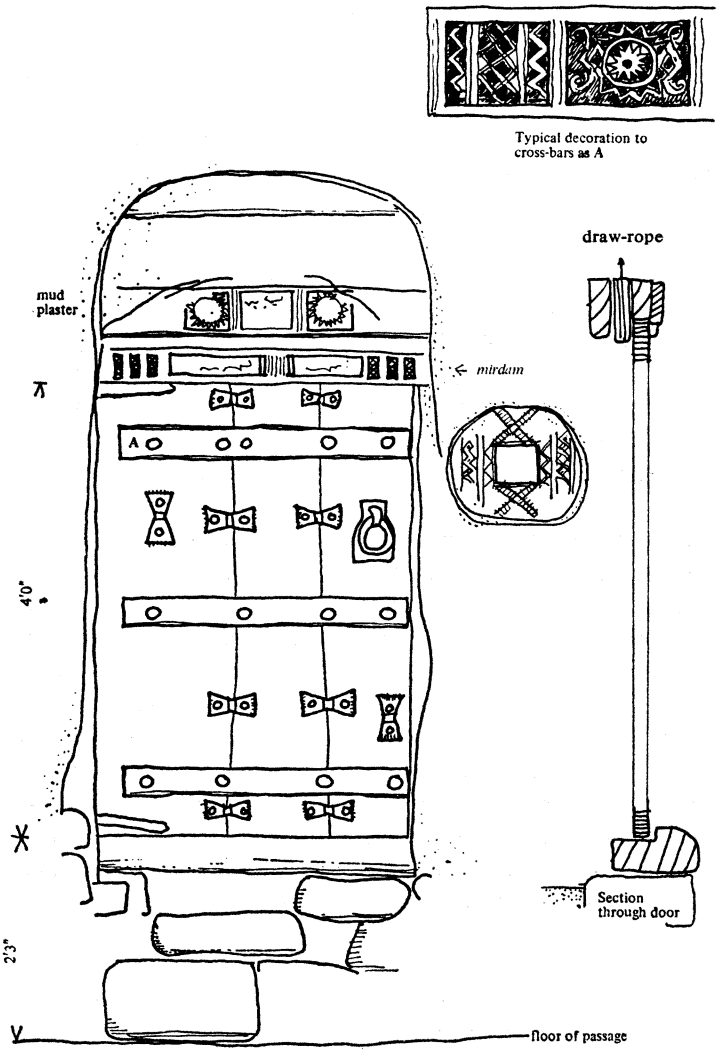

FIG. 6

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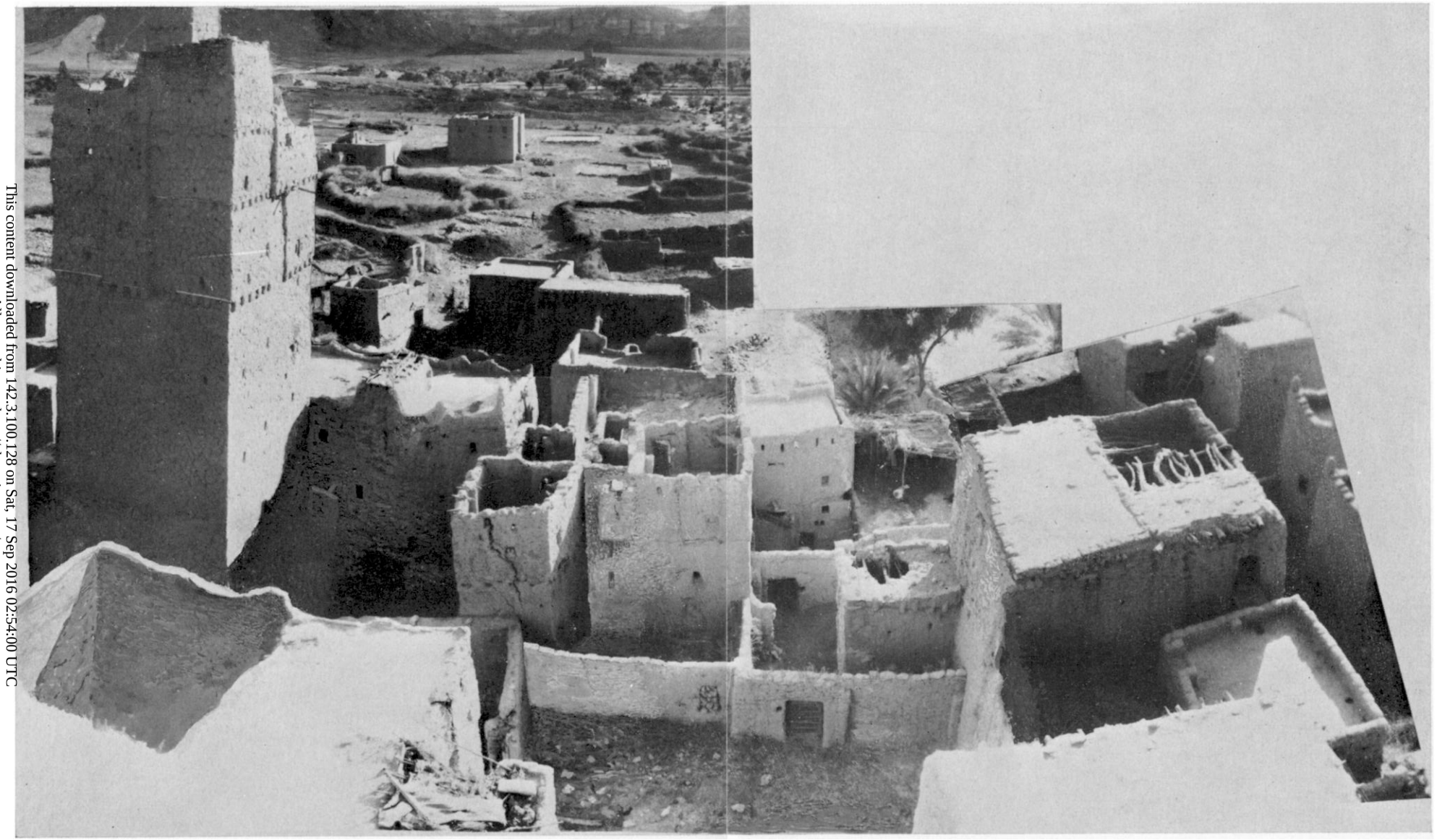

For description, see p. 23

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This Muḥammad b. Ṣāliḥ was not known to Ruwais, so it would seem that the very memory of him has perished unless his name be found still preserved in some local book of genealogies—which is not impossible.

The small hole to the right of the door into which the hand is inserted to place the key in the lock was called *ghawlaqah*; it is similar to the larger hole at the entrance gate in all respects. On the inside of the door are three locks or bolts, the *qaishamah* which was also described as *iqlīd*, the *marfaḍah*-bolt, and the bolt at the top side of the door termed *ghalq*. A draw-rope is attached to the door so that it can be opened from an upper room, and as we recorded no special name for it, the Ḥaḍramī term *majarr* was probably used.

The interior of al-Muqaiyad

Al-Muqaiyad consists of a ground-floor (*al-siddah*), above which are five storeys (*qaṣr*) as well as a roof floor called here and in Ḥaḍramawt *raim*, an ancient word found in a pre-Islamic inscription from Baiḥān.[35] Upon this *raim* is set a little square turret, in a ruinous state in al-Muqaiyad but still perfectly preserved in the other two towers.

1. The ground floor (*al-siddah*) (fig. 7)

A passage, called *al-siddah* runs straight from the door to the stairs at the back of the *ḥuṣn*, thus dividing the ground floor into two halves. The area at the foot of the stairs is called *bāb al-siddah*. Abū 'Ubaid al-Qāsim b. Sallām al-Harawī (d. 224/838) [36] defines *al-suddah* as *al-saqīfah fawq bāb al-dār*, and again he says it means *al-bāb nafsu-hu*. This sense appears to apply here, though one assumes that the ground floor is called *al-siddah* because it contains the door, or more usually the gate, to the house. The floor is, as in the rest of the house, made of mud.

On the right, as one enters the door, is a quern (*maṭḥan*) for grinding grain and, in Wāḥidī country, the guest on the upper floors, while he is yet drinking *qishr*-coffee and eating dates, will hear stone ringing on stone as the *dhurah* is ground to make the good coarse meal bread to entertain him. The sheep selected for his meal by his host is brought into the reception room for him to approve, feeling its belly for fatness, before it is slaughtered outside. As the family, were al-Muqaiyad inhabited, sleeps on the ground floor during the winter cold, all their household gear (*mā'ūn*) is kept here in the *sifl* rooms, such as the *minḥāz* or mortar for pounding the coffee bean and spices, and their bedding (*firāsh*), though this latter is generally hung on the pole (*miṭwāḥ*) running above, behind, and parallel with the door, across the passage from one wall to the other.

On each side of the main passage are two doors leading into the four rooms (*sifl*, pl. *sufūl*) of the ground floor, the *sifl* under the stair on the left having a very small low door. A *khalfah* is a little recess or *ṭāqah* in a *sifl*, but there is

[35] cf. R. LeBaron Bowen and F. P. Albright, *Archaeological discoveries in South Arabia* (Publications of the American Foundation for the Study of Man, II), Baltimore, 1958, 143–4 (Jamme 405). Cf. *al-Fatāwā al-nāfi'ah*, 269, where *raim* means *saṭḥ*, roof.

[36] *K al-ajnās*, ed. Imtiyāz 'Alī 'Arshī, Bombay, 1938, 28.

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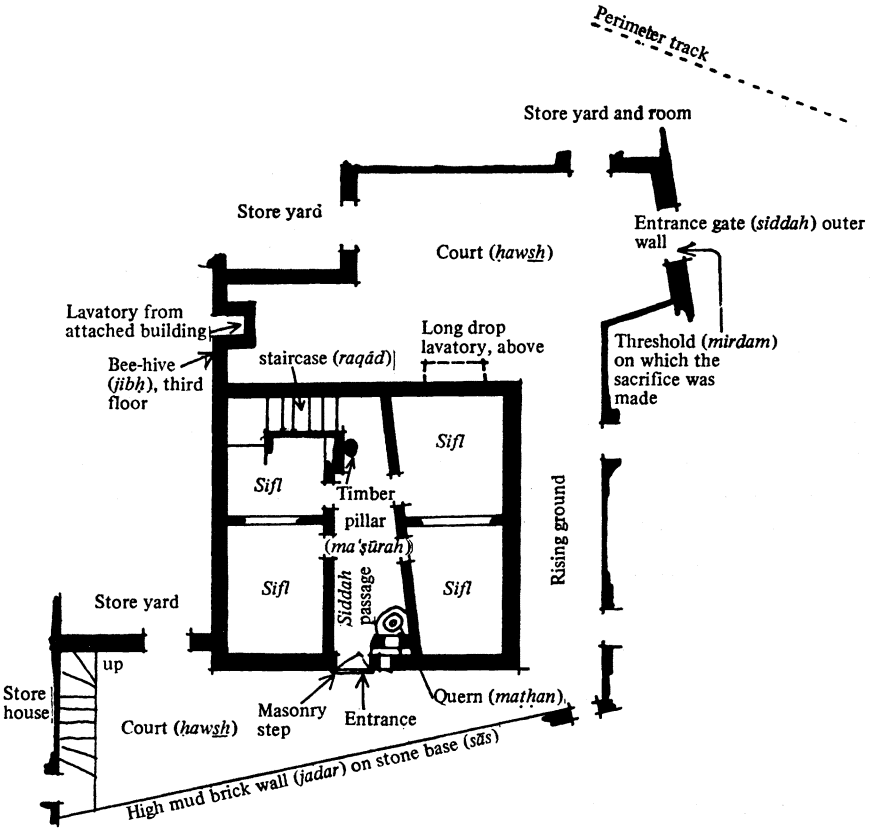

FIG. 7. Ground floor plan with outer gate and gates to storage yards

nowhere on the ground floor a window or aperture, for security reasons obviously, and this would also keep the floor warm in the winter. In the *sifl* grain (*ḥabb, ṭa'ām*) and other things would be stored. Animals do not come inside the *sufūl* of houses here as they do in some of the bigger domestic buildings of northern Yemen and in parts of the Federal sultanates, but remain outside in the courts (*aḥwāsh*) around the house.

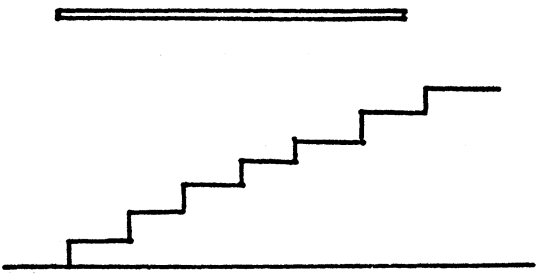

FIG. 8. Stairs (*dirij/diraj* or *raqād*) leading from the ground floor passage (*siddah*) with a shelf (*siff*) running along the stair-wall

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The stairs (*diraj* or *raqād*, fig. 8) are set round a sort of pier or column (*ma'ṣūrah*) in the south-west corner of the house which runs up through all the floors to the roof. A sort of shelf (*siff*) is, in places, run along a side-wall of the staircase, parallel with the floor. *Ṣarḥ* is the name of the transverse wooden support of short thin split logs or branches which holds the mud steps of the stair.

2. The first floor (fig. 9)

This comprises four small and very dark *sufūl* rooms with low doors, used for the storage of grain or goods, and kept locked. There are no windows or apertures on this floor either, and the darkness, were an enemy to enter the *ḥuṣn* in daytime, would operate in favour of the inmates who can see their way about, while a person entering from the glare outside has to grope his way.

3. The second floor (fig. 10)

There are three *sufūl* rooms on this storey, and apertures only, for light, called *mishwāf* (pl. *mashāwīf*) [37] to admit light or to act as loop-holes. In the passage outside the rooms which were locked, was a heap of fine dust (*turāb*)—they bury grain in this dust so that it will not go bad. The types of grain which would be stored in this way would be millet (*dhurah*), *musaibilī* (*Setaria italica*), *dukhn* or bulrush millet, and *ṭahaf*.

4. The third floor (fig. 11)

This floor contains two *sufūl*,[38] one of which is the lavatory (*ṭahārah*, fig. 12), called, in some parts of Ḥaḍramawt at least, *makhwāl* (pl. *makhāwīl*).[39] There is a little antechamber which might be used to house the large water jars (*zīr*) of fired clay, the water being employed for general domestic purposes, though to obtain cool water for drinking, a goatskin will be hung up in a current of air. This is separated by a partition-screen (which, though we recorded no specific name for it, might be called *mūfir*), from the actual garde-robe. As remarked earlier the garde-robe projects over the entrance-court—the technical term *bakrah*,[40] applied to this projection, seems properly to apply to any piece of the

[37] Muḥ. b. Hāshim, *Tārīkh al-dawlat al-Kathīrīyah*, Cairo, 1948, 160, calls the *mishwāf*, كوّة صغيرة أو ثقب نافذ فى الجدار يوضع فيه عنق البندقيّة و يطلق منه الرصاص.

[38] The slight discrepancy between our notes and the plan here the latter showing three rooms, arises from our being unable to enter the locked rooms but on the basis of the doors two are assumed.

[39] Saif al-Qu'aiṭī, *al-Amthāl wa 'l-aqwāl al-Ḥaḍramīyah*, MS in Ḥaidarābād, India, 106, reports a proverb, ومن ساير الدجاج دخلن به المخاويل 'one who accompanies poultry will be taken by them into lavatories'. Hens are always to be seen in Ḥaḍramawt pecking around the foot of the 'long drop'. This may be why tribal people often regard them as unfit for eating. The sense of the proverb is presumably that if one keeps bad or worthless company it will bring one into trouble. Al-Qu'aiṭī calls the *makhwāl* '*bait al-ṭahārah*'. The word is used in Tarīm.

[40] A question sent to Saiyid 'Alawī b. 'Abdullāh . . . Āl al-Shaikh Bū Bakr in Aden produced the reply that *bakrah* was where the beam was placed to build the *saqf*, ceiling, which is a possible sense from other comparative material, but it is difficult to accept this here. He also considers *marda'* to be an error for *m r d m* which he defines as a hole in the *bakrah*, but this is also difficult to accept.

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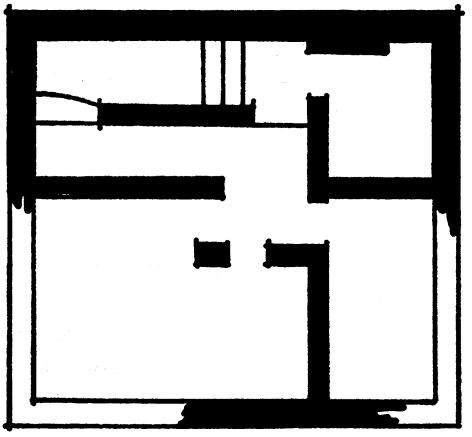

FIG. 9.
First floor

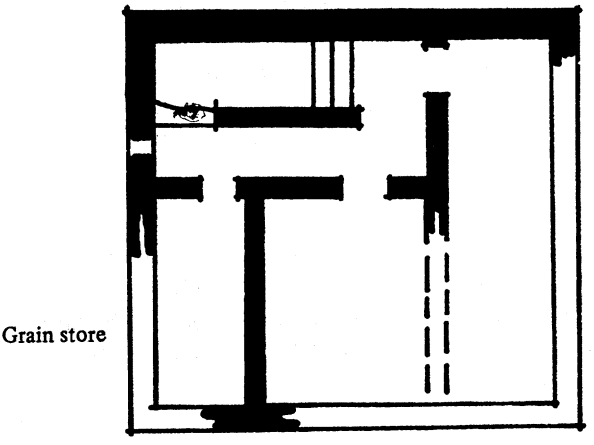

FIG. 10.
Second floor

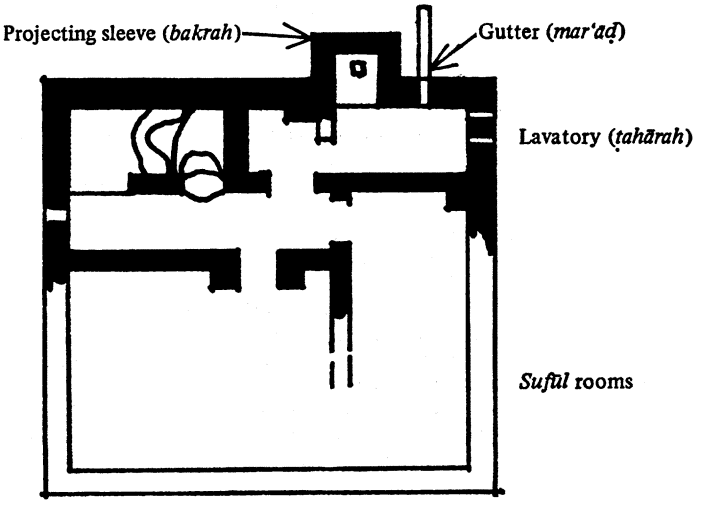

FIG. 11.
Third floor

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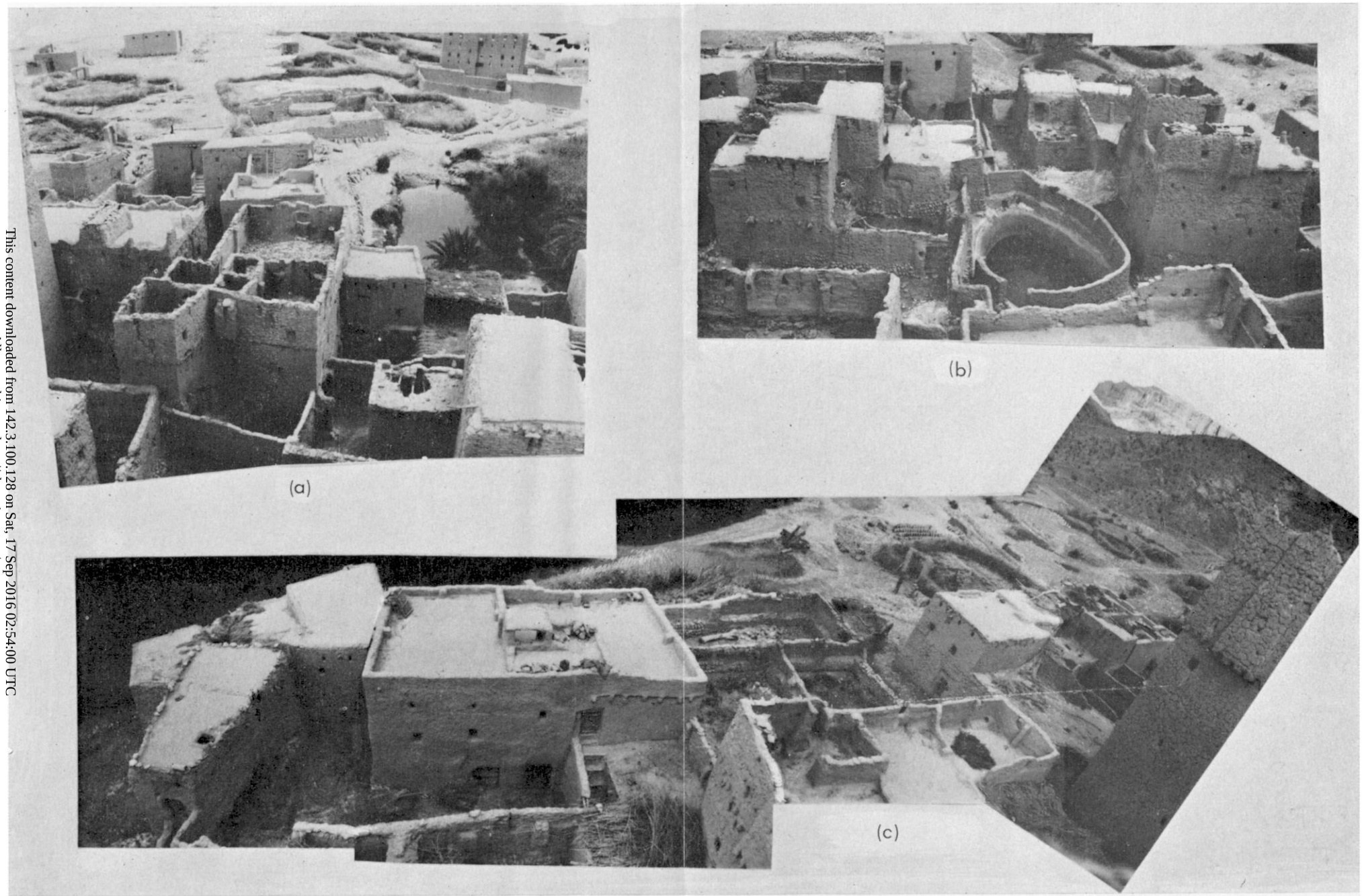

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building that sticks out beyond the side of the house-wall, such as, for instance, the small projections that may be perceived on the battlements of some of these *ḥuṣns*.

The lavatory is of course of the Asiatic type, a small platform, the hole in which is called *marda'*,[40] while the pipe or gutter to the side of it, conveying urine and ablution-water outside and clear of the mud wall of the *ḥuṣn*, is called *mar'āḍ*.[41] This section of the room has also a triangular shelf (*riff*) in one corner and *maṭāwiḥ* for hanging clothes. Were it in actual use there would also be here water-*zīrs* and a scoop for ablution, clods of earth or perhaps pebbles in a receptacle, and most likely an incense-burner with charcoal and *lubān*-frankincense. While incense is burned as an air-sweetener it is to be remembered that the *ṭahārah* is a favourite haunt of the jinn, so that fumigation with incense may have a second aim, i.e. that of appeasing these spirits. In Ḥaḍramawt the dry spoil of the *ṭahārah* is carried in donkey panniers to spread on the fields and it

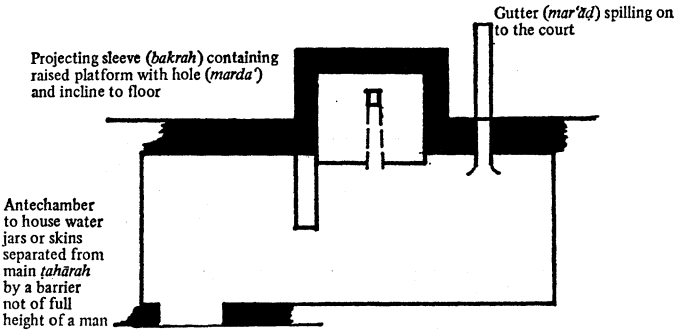

FIG. 12. Plan of lavatory (*ṭahārah*) on third floor

has a market value, though small—during the second World War when there was a shortage, the Kathīrī government even put a control on the price of this commodity in some of the towns of the state. We cannot say whether it is used here for manuring the fields, for it might be that the floods bring down sufficient silt bearing organic matter which, combined with animal manure from the *ḥawsh* would make the Jirdān people less reliant on human manure. The efficiency of this type of *ṭahārah* and lack of offensiveness may be contrasted with the custom in some of the otherwise highly civilized villages of northern Yemen where the roof is used for this purpose. Curiously enough too a British official inspecting the Jewish quarter in Aden some time in the 1920's found this was the custom there at least in some houses.[42]

The wall bee-hive

Near the *ṭahārah*, set in the western external wall is a hole which is the

[41] L. W. C. van den Berg, *Le Ḥadhramout et les colonies arabes dans l'Archipel indien*, Batavia, 1886, 67, *mur'āḍ*. An alternative spelling is *mir'āḍ*, *BSOAS*, XXVII, 1, 1964, 47.

[42] One hears of tribesmen seeking blood-revenge, lying in wait outside the *ḥuṣn* of their enemy to shoot him in the *ṭahārah*.

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entrance to a hive (*jibḥ*) [43] for bees (*nūb*) [44]—this seems a feature of other *ḥuṣns* also. We do not know why the hive should be sited here nor with which room it is linked on the inside. In Wādī Yashbum of Upper 'Awlaqī country the practice is to build a hollowed-out log into the clay wall of the *ḥuṣn*, running in parallel with the course of the wall. An entrance-hole to the outside surface of the wall is made in the middle of the log so that the bees have free passage to and fro. The two ends of the log, which are accessible from the room inside, are stopped up with clay; the bees store their honey in the right and left arms of the shallow T-shaped hive thus formed. By simply breaking open the clay stopping of one of the arms inside the house the rich round honeycomb can be extracted. In the Wāḥidī village al-Khabr in the summer of 1954 two kinds of honey were available, *baghīyah*, the top and choice part at a *raṭl* and a *rub'* for a *riyāl*, but *khulfī* the honey at the bottom only fetched a *riyāl* for two *raṭls*. At al-Qārah of north

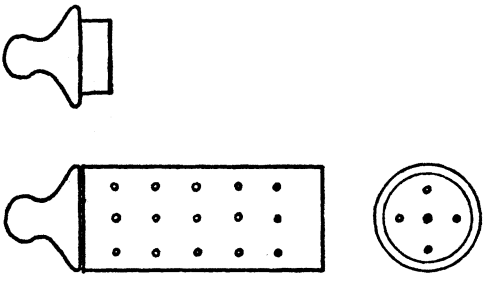

FIG. 13. Round wooden box (*khaishah*) with stopper and perforations for holding a queen bee, approximately quarter-size. The base-plate is also perforated

Yemen the first honey season was stated to be in *al-khāmis* when bees eat of the *ḍubb* tree (unknown) and the second in *al-sābi'* when they eat of the flowers of *qāt*, *bunn* (coffee), *'ilb*, and all sweet flowering trees and shrubs.

In Abyan of the Faḍlī sultanate near Aden, Mr. Stephen Day, then of the Aden Political Service, purchased a container, called *khaishah* (fig. 13) for the queen bee. It is circular, of turned wood, and perforated with small holes; the base-plate, also perforated, is a circular piece fitted into the *khaishah*, and the top is closed with a wooden stopper. The queen bee is fed by the bees through the holes and, as anyway they say, water is brought on the bees' wings to the queen, and *thamar*, which ought to mean fruit but must obviously refer to what the bees collect from flowers. The South Arabians think the queen bee is a male

[43] 'Alawī b. Ṭāhir, *K al-shāmil*, Singapore, 1359/1940, 203, says that *jubūḥ* (plur.) are round hollow pottery (*khazaf*) which when joined end to end are used as pipes, the joins sealed with *nūrah*, i.e. lime beaten up with cotton and oil. Cf. Aḥ. b. 'Alī al-Maqrīzī, *Naḥl 'ibar al-naḥl*, ed. Jamāl al-Dīn al-Shaiyāl, Cairo, 1365/1946, 20, 25, *jibḥ*, and 70, on differences in *zakāt al-'asal*.

[44] For verses on bees see *BSOAS*, XXVII, 1, 1964, 64; *Prose and poetry*, Engl. pref., 21. Ibn Mājid (G. Ferrand, *Instructions nautiques* . . . , Paris, 1921–8, I, 83a) alludes to *nawb al-'asal al-musammā 'inda-nā al-d nī*. Al-Subkī, *Ṭabaqāt al-Shāfi'īyah*, Cairo, 1964–7, II, 202–3, has *nūb*. The anonymous *al-Ḥayāt al-sa'īdah fī Ḥaḍramawt*, Singapore, 1953, 7, has the phrase النوب اهل ار وعسل فى كل صنار 'Many bees and honey in every hive'. *Ṣumār* = *jibḥ*.

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and regard it as a kind of Arab chief. If the Shaikh (queen bee) dies, the owner selects a new one and puts it in the *khaishah*-box. Each day a different contingent (*firqah*) of bees goes out collecting while the others rest, but the Amīr remains where he is, not going out with them (*al-mīr gālis, mā yarūḥ*). They appear to entertain ideas about the bees as censors of morals, for, said a Faḍlī tribesman, if one does not pray (*mā yuṣallī*) the bees do not stay !

The Islamic jurists, as Yaḥyā b. Ādam [45] points out, are at some variance with regard to the taxation of honey. Mu'ādh b. Jabal, the Companion of the Prophet sent by him to the Yemen, did not collect a tax on it, while Qudāmah b. Ja'far [46] states that the Prophet collected a tax of one skin of honey [47] in ten. In medieval Rasūlid Yemen the revenue on honey was an important enough item to figure in the fiscal schedules, being paid in kind. So Muḥammad Aḥmad Nu'mān when he complains of the tithes on honey in his *al-Ta'mīm fī 'l-Yaman*,[48] a riposte to Imām Aḥmad's celebrated poem attacking Jamāl 'Abd al-Nāṣir and nationalization, cannot find support in either the Prophet's practice or the custom of Yemenite rulers !

5. The fourth floor (fig. 14)

Between the third and fourth floors is a square window (*mashla'*), something like a *mishwāf* or loop-hole, and on the stairs above this are other such windows. An *'ukrah*, of which there are quite a few in the walls of the upper floors at strategic points commanding what lies below, is a loop-hole for the *bunduq*, musket or rifle. We bought in the village muskets with silver mountings, one with a number of teeth of the *wabar* (hyrax) set in beeswax stuck on to it, iron powder-horns plated with brass and silver, and brass horns for the primer—one of the muskets still had a length of the wick/match-thread (*fatīlah*) attached to it.[49]

[45] A. Ben Shemesh, *Taxation in Islam*, I, Leiden, 1958, 34. Al-Balādhurī, trans. P. K. Hitti, *The origins of the Islamic state*, Columbia, Beirut, 1966, 87, cites the case where Thaqīf of al-Ṭā'if had failed to pay one skin of honey in ten—as they used to do to the Prophet. The Caliph 'Umar ordered them to do so or their valley would not be protected, i.e. probably not remain a *ḥimā*.

[46] A. Ben Shemesh, *Taxation in Islam*, II, Leiden, 1965, 39–40. Cf. al-Shāfi'ī, *al-Umm*, Cairo, 1321/1903–4—1326/1908–9, II, 33. Abū 'Ubaid, *K al-amwāl*, Cairo, n.d., 496–7, says that a *qirbah* of middling size is taken on every ten as *'ushr*. Another source says a tenth is taken on honey from the plain but a fifth from mountain honey. Others say no *ṣadaqah* is payable on it at all.

[47] *Ziqq* is given the usual sense of ' wineskin ' by Ben Shemesh, and is called, inaccurately, a ' vase ' by Hitti, but the term is not restricted to wineskins. South Arabians now store their honey in bottles or tins, but as late as 1954 in Ḍāli' they used to keep it in gourds with a tiny window cut out in the side, and the piece used as a stopper. In Daw'an tins of a circular shape are made from old kerosene tins by local tinsmiths to hold the circular comb.

[48] Published on 8 December 1961, probably in Cairo. There is an amusing play on the word *ta'mīm* which can be understood as ' nationalization ' or as ' imāmization '.

[49] A certain Shaikh Ḥusain b. Muḥ. b. al-Ḥusain Ibrīq al-Ḥaḍramī al-Ḥabbānī composed in 1216/1801–2 *Taḥrīḍ al-ikhwān al-kirām wa-baḍḥ al-naṣīḥah fī 'l-taḥarruz min Yām al-li'ām wa-af'āli-him al-qabīḥah*; the original is in Tarīm, but a photocopy is in the possession of R. B. Serjeant. Though this book is concerned with the north Yemen tribe of Yām, Makramīs, the author hails from the Wāḥidī capital, and his book has much to say of the musket, its parts, and its employment.

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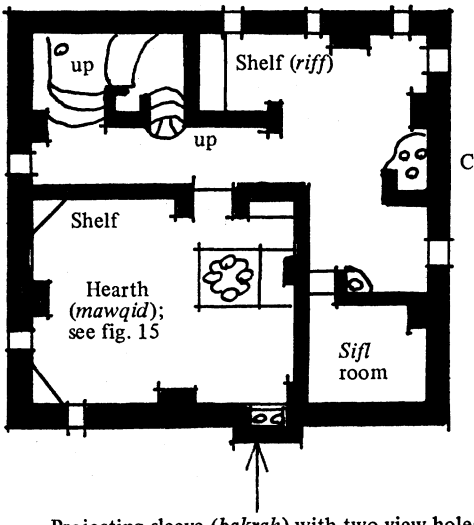

FIG. 14. Fourth floor

On the right as you ascend the stairs is a reception room (*maḥḍarah*) for men. on the north side of which is a *bakrah* projecting beyond the wall of the *ḥuṣn*. In the floor of the *bakrah*, which looks over and commands the doorway, is a *marda'* of two holes through which one could fire on persons trying to enter below.

The reception room has a hearth (*mawqid*), also called *maifā* with four stones called *marākid* (sing. *markad*) [50] *ḥaqq al-mawqid* (fig. 15) for supporting a kettle. The hearth would be used for brewing coffee, and the man preparing it would sit on the slightly raised platform (*maq'ad*) between the hearth and the wall. To his left is a trough for holding firewood, and on his right a shelf (*riff*) in the wall

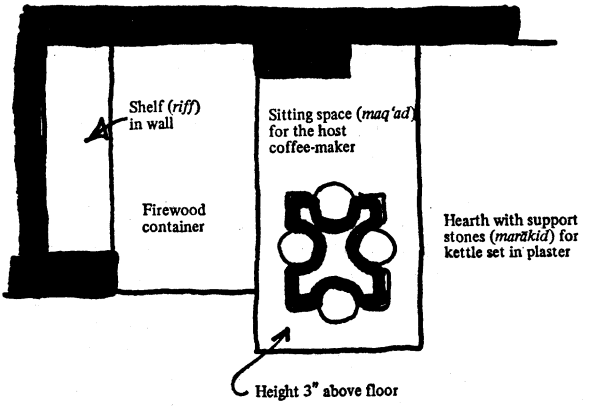

FIG. 15. Details of coffee-hearth (*mawqid*) on fourth floor

[50] *Gloss. dat.*, 1393, *markadah* ' pierre de l'âtre '.

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(*b*)

(*a*)

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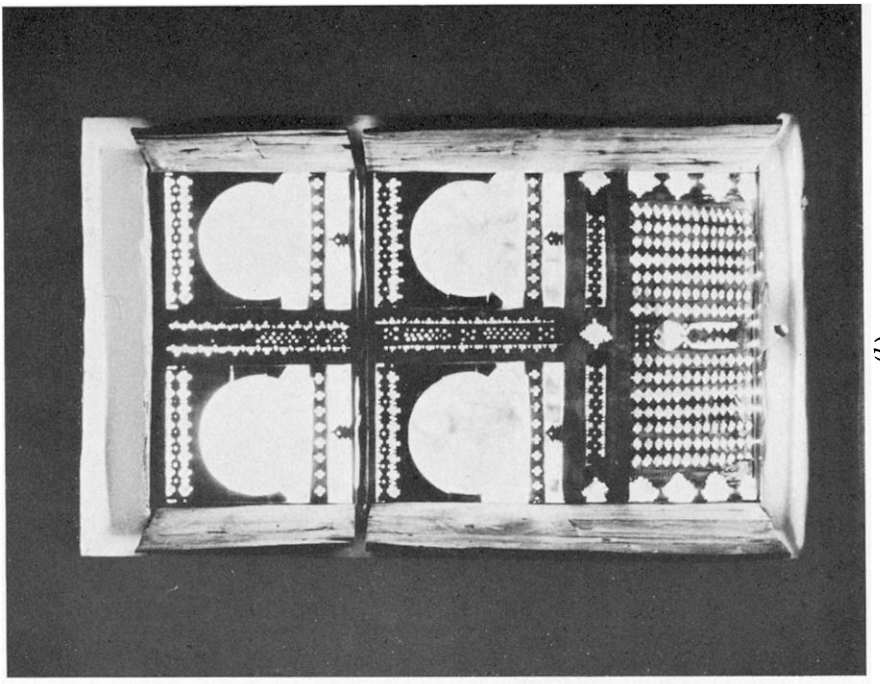
PLATE VI



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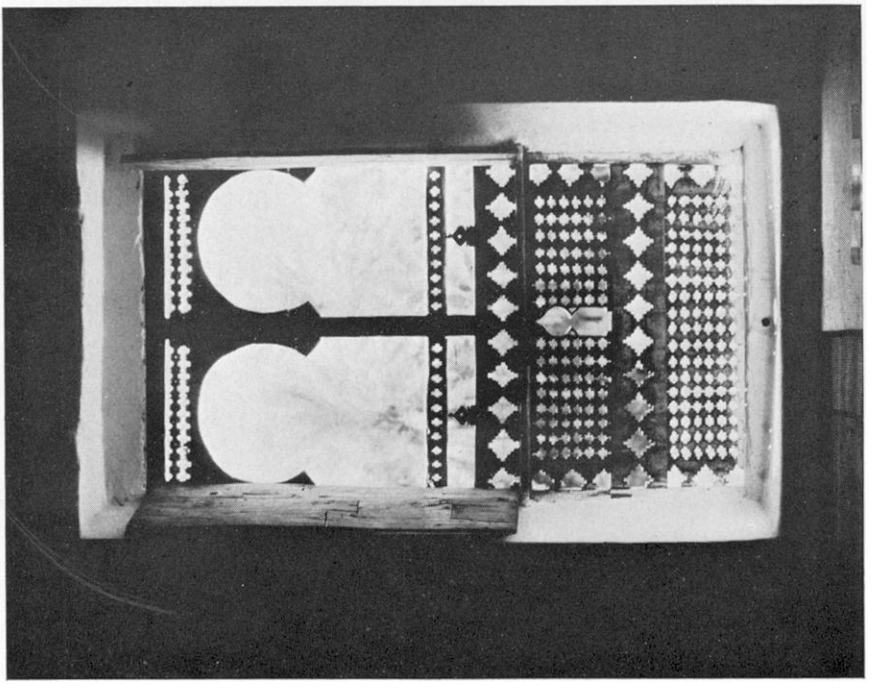

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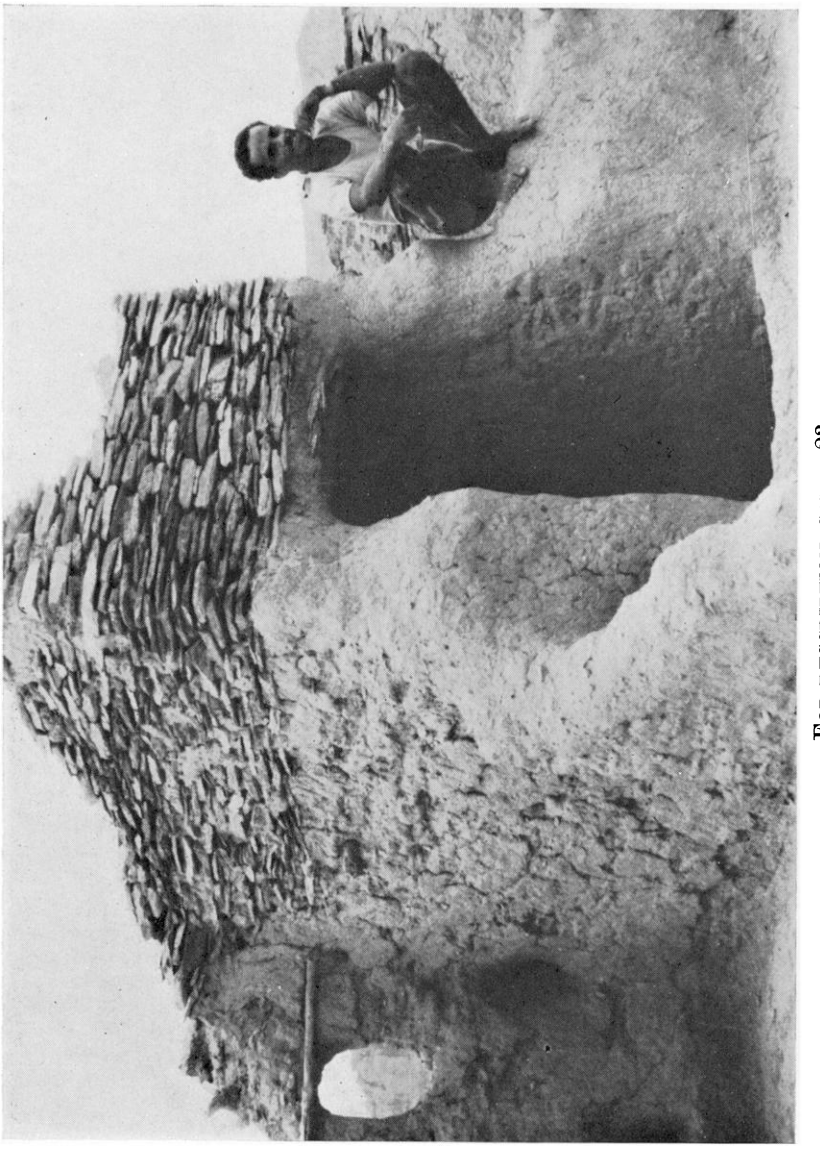
PLATE VIII



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where probably coffee-cups and other gear were kept. Many ruined sites and villages still inhabited have sherds of blue and white Chinese tea or coffee bowls, which show how widespread their use was. These are not very old and whole cups can still be bought occasionally. We found a cache of these in Holkat (Ḥuqqāt) Bay in Aden, perhaps damaged pieces from a shop. Nowadays Japanese bowls are universally used. Inside this room and in other rooms where there happens to be a hearth, the rafters are blackened by smoke. Here in Wādī Jirdān people used to drink *bunn Yāfi'ī* which is justly prized; then it was not to be had, so they drank the infusion of coffee-husk (*qishr*); but nowadays (1964) again they drink either Yāfi'ī or Ḥabashī *bunn*—it seems a little strange to import coffee from Ethiopia into southern Arabia the land of the coffee-bean!

There is another large room, probably also a reception room, on this floor, with a coffee-hearth (*maifā*), on the lower side of which is a windowless *sifl* for grain (*ḥabb*). The windows, which are provided with shutters (*lahj*, plur. *luhūj*), have a horizontal flap of wood on the external wall above them to ward off rain.

In rooms such as these two reception rooms the honoured guest would be set in the corner between the two windows where he would have the benefit of the cool breeze on both sides, and the notable guests would sit beside him.

6. *The fifth floor* (fig. 16, p. 20)

This floor consists of only a single large room with a coffee-hearth and platform (*maq'ad*) for the coffee-maker behind it, a trough (*maghwaz*) for firewood to the left, and a hole for coffee-cups to the right behind the sitter (fig. 17). As is often the case in the Wāḥidī sultanate with public rooms, it is entered obliquely from the stair-head [51]—this seems to be a defence measure, though if this is so it is surprising to find this arrangement at the top of the house where the women usually are, so perhaps it may be to allow the men of the household to speak to their womenfolk from the top of the stairs when women visitors happen to be present. The roof-top would also belong to the women, and the preparation of food would take place there—this would generally be limited to the *qurṣ* of bread and perhaps a stew of vegetables or shark to make a savoury to eat with it, but apart from fears about the haunting of the *ḥuṣn*, the owners may have found it more convenient, in those more peaceful days especially, to

[51] An interesting usage is that the 'Awlaqīs apply the word *bait* to that part of the room shown in fig. 18 as shaded. In Ḥaḍramawt the corresponding term for this part of the room is *dār*.

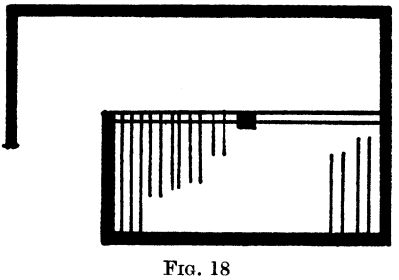

FIG. 18

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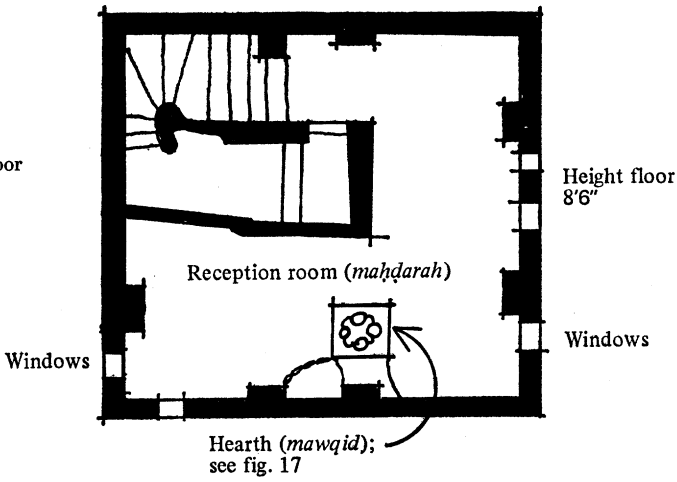

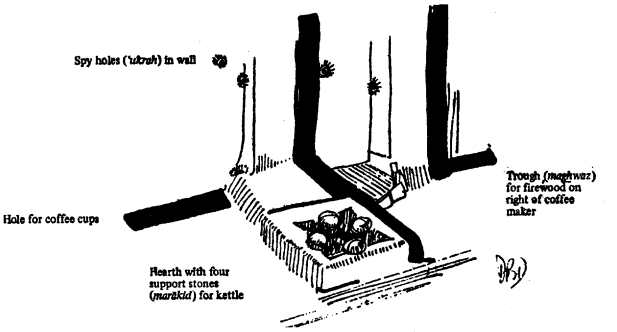

Fig. 17. Details of coffee-hearth (*mawqid*) on fifth floor

move into the buildings of one or two storeys only within the enceinte of the tower. For about 20 years, from 1947 to 1967, the Wāḥidī sultanate, after Sulṭān Nāṣir's effective succession, enjoyed unprecedented peace, security, and prosperity, marred only occasionally by violent incidents such as the assassination of the State Secretary Muḥammad b. Sa'īd [52] when a bomb was planted in his plane in 1966. The general security (in 1964) may have led the villagers to relax their security precautions somewhat while still maintaining the *ḥuṣn*, and to build without so much attention to defence.

The windows on this and the floor below have an oblong lower part (*khalfah*) above which is a blind triangular recess (*ṭāqah*) with a shelf (fig. 19). In the fine houses of the learned in Ḥaḍramawt books are kept on these shelves laid flat on their sides with the ends showing in traditional style going back to the 'Abbāsid period, but there are few books in the Wāḥidī sultanate or any of the surrounding tribal districts.

[52] cf. *JRAS*, 1951, 1–2, p. 39.

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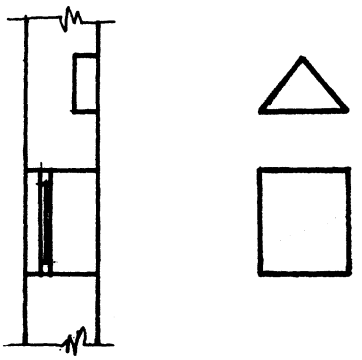

Side section

FIG. 19. Fifth-floor window (*khalfah*) above which is a blind triangular recess (*ṭāqah*) with a shelf. The side section shows also the shutters (*lahj*, pl. *luhūj*) to the window

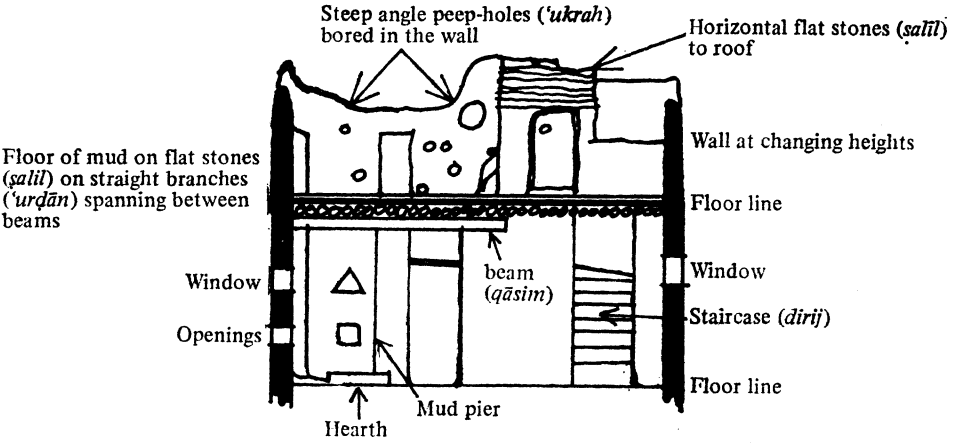

FIG. 20. Section through fifth floor and roof terrace showing inner face of south parapet

7. *The roof* (*raim*) (fig. 21)

From the fifth storey a stairway leads up to the *raim* or roof-floor. Over the main cross-beams (*qāsim*, plur. *qawāsim*) of the roof are the small transverse beams (*'āriḍ*, plur. *'urḍān*), and upon the *'urḍān* are placed the *ṣalīl* stones, Landberg's [53] ' dalles plates ', to retain the clay covering of the roof above them, this clay roof forming the floor of the open *raim*.

The doorless entrance at the stair-head (*rās al-diraj/dirij*) is called *fanā*, and the clay threshold step at the top of the stairs is also called *maqwā*. In front of it is a clay wall (*mūfir*), described as a barrier (*ḥājī*), the purpose of which is not quite certain, unless it be to keep out bad weather. On top of the roofed part of the stair-head is set a *muṣabbaḥ*, a little square turret (plate VIII), ruined in al-Muqaiyad, but visible in the other two *ḥuṣns* of Bil-Qār and Āl Jid'ān; it has a drainage-gutter called *al-mīzāb ḥaqq al-muṣabbaḥ*. In summer people sleep on the *raim*.

[53] *Arabica*, V, 239.

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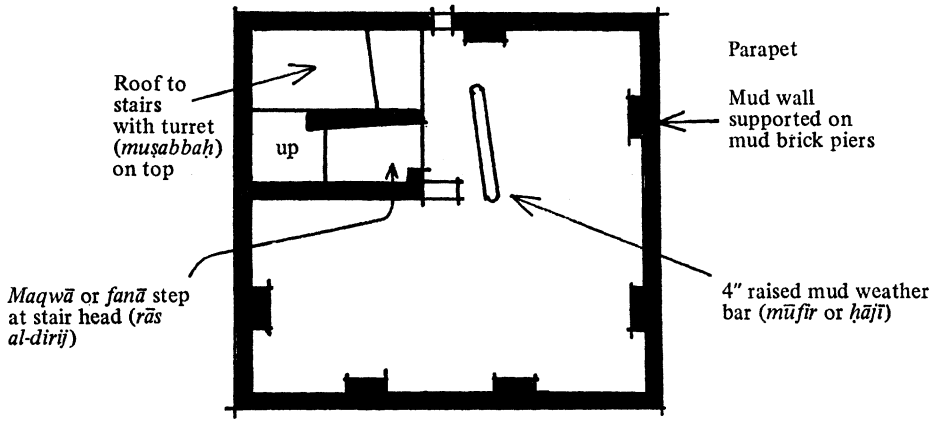

FIG. 21. Roof terrace (*raim*) (see also figs. 20, 22–3)

The ordinary triangular projections of the battlement wall of the *raim* are known as *sharaf*, and the slightly more elaborate corners are *bāshūrah* (plur. *bawāshīr*) (figs. 22–3). In the outside wall of the *raim*, near the top, are set small stones to form little crevices for nesting birds. To keep off the rain and prevent bullets from entering the walls, so we were told, are added *ṣalīl wa-madar*, flat stones and mud. The mud wall is reckoned thick enough, it seems, to stop bullets, though of course the *ḥuṣn* was built at a time when muskets were in use. The walls of the *ḥuṣn* would not be proof against bazooka shells, a weapon become unpleasantly common in South Arabia.

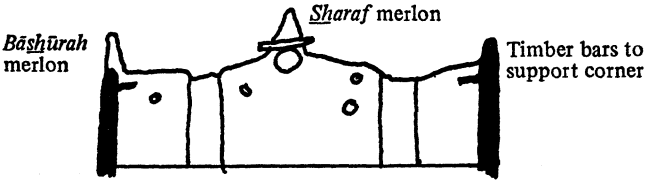

FIG. 22. Inner face of north parapet wall showing the peep-holes

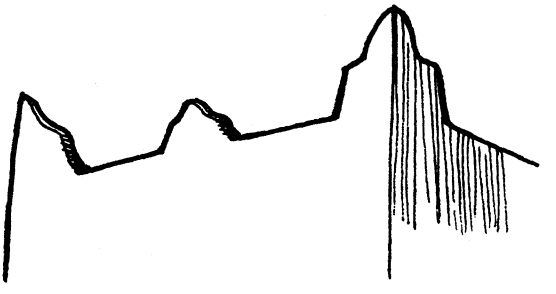

FIG. 23. Battlements of the roof terrace (*raim*) with the corner merlons (*bāshūrah*) and centre merlon (*sharaf*)

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Descriptions of plates

Plate I. The fortified tower houses (*ḥuṣn*) at al-Jinainah from the perimeter track, from left to right—Ḥuṣn Āl Jid'ān, Ḥuṣn Āl Bil-Qār, only a corner of which shows, and al-Muqaiyad. A *zarībah* with a *shijib* door beside which are some clay brick-bats can be seen in the foreground to the left, and another with a stone wall on the right; in front of the latter is a sawyer's trestle with beams of *'ilb*-wood. The alley by which entrance is made to al-Muqaiyad is round the corner to the right.

Plate II. The view northwards from al-Muqaiyad to the perimeter track and field with sheep returning to the village in the evening. On the right is the alley paved with *ṣirf/ṣarf* stones and marked with a white arrow leading from the track to the main gate of the al-Muqaiyad enceinte, the gate being ajar. The top of the gate and that of the gate opposite it to the right has a *taḥbīr* or cover of thorns set in the clay to keep out intruders. The gate leads into a courtyard where stones and spoil from the privy can be seen lying on the ground below the projecting *bakrah* and gutter-drain of the privy itself on the third floor (bottom right). To the other side of the courtyard are yards and outbuildings attached to al-Muqaiyad with *dhurah* (millet) cane for fodder. On a roof to the left is more *dhurah* cane and a black and white goat-wool rug (*farīqah*). To the extreme left is a small mosque on the roof of which the prayer is presumably performed in hot weather. The buildings appear to intercommunicate—a useful device should the village be assailed from outside.

Plate III. The view westwards from al-Muqaiyad. Ḥuṣn Āl Bil-Qār stands on the left; some structures to the right of it are in a ruinous state though there is new building outside the village cluster. *Zarībahs*, including the kind known as *mashwā ḥaqq al-qaṣab* to contain millet cane, and threshing floors (*waṣar*) can be seen at the top, and, beyond them, the Wādī al-'Alhānah flowing (from the top left) to join the Wādī Jirdān. A heap of dry dung lies between the two front *zarībahs*.

Plate IV(*a*). Part of al-Jinainah showing the new *karīf*-cistern built alongside the perimeter track, using concrete, in the prosperous days of the early 1960's.

Plate IV(*b*). Part of al-Jinainah showing the traditional type of cistern (*jābiyah*) for storing water.

Plate IV(*c*). View from al-Muqaiyad looking to the north-east (the oblong building, bottom left, is identical with that in plate II, top right), showing yards for storing millet cane and other purposes, *zarībahs*, and Ḥuṣn Āl Jid'ān with its approach alley on the right.

Plate V(*a*). Gateway to Ḥuṣn al-Muqaiyad at the end of the alley paved with *ṣirf/ṣarf* stone. The door or gate (*siddah*) is bound by iron flanges and horizontal cross-bars (*zawāfir*) and has a knocker (*ḥilqah*). The cross-pieces are carved and nailed on to the door planks. To the right is a carved cupboard-like door (*'alaqah*) inside which is a wooden lock (*qaishamah*) (see fig. 2). The top of the gate has a crown of thorns (*taḥbīr*). On the wooden threshold of the gate is a splash of blood from an animal sacrificed to the household ghosts or jinn. (R. B. S.)

Plate V(*b*). Oven (*mīfā*) for making bread (*khubz*) in the roofed stable (*sirih*) on the right-hand side of the passage leading from the gate to the *ḥuṣn*.

Plate VI. Windows in Saiwūn, the mullion representing a palm trunk, and the arches palm fronds with formalized date clusters above them. The fretting of the lower half of the windows seems to be a formalized representation of a field of millet, with larger lozenges as millet heads. Window (*a*) has wooden shutters to its upper but not lower half whereas (*b*) has shutters for the whole window. (*a*) has, as it were, only one row of palm heads whereas (*b*) has two. In (*a*), the hole in the middle of the sill is for water to drain away. (R. B. S.)

Plate VII. The *'ilb*-wood door (*farkh*) of al-Muqaiyad of similar construction to the gate of the enceinte, and with a lock-cupboard (*ghawlaqah*) to the right also. The wooden base of the door-frame is called *musā'id al-lānah*, the posts *lānah*, and the lintel *mirdam*; the inscription is carved on the *mirdam*.

Plate VIII. Small square turret (*muṣabbah*) of *ṣalīl* stone on top of the staircase to the roof terrace (*raim*), in semi-ruined state. The entrance to the stairs can be seen underneath the turret.

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